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CROLY'S DIRGE.

Earth to earth and dust to dust,
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the masters and the maid,
To a silent bed are laid.
Here the vassal and the king,
Sole by sole lie withering;
Here the sword and sceptre rust—
Earth to earth and dust to dust.

Age on age shall toll along,
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters, of the womb,
Summer's sun or winter's storm,
Song of peace or battle's roar,
Ne'er shall break their slumber more;
Death shall keep hisullen trust—
Earth to earth and dust to dust.

But a day is coming fast,
Earth, thy mightiest and thy last;
It shall come with fear and toil;
Heralded by trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empire's groans;
Burning temples—trampled thrones—
Tien, ambition, run thy last!—
Earth to earth and dust to dust.

Then shall come the judgment sign;
In the East the King shall shine,
Flashing from heaven's golden gate,
Thousands round his state,
Spirits with the crown and plume,
Tremble then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransomed just—
Earth to earth and dust to dust.

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years!—
Now in hope of him we trust,
Earth to earth and dust to dust.

From the New York Observer.

MEN AND THINGS IN TURKEY.

Editor's Remarks—The sultans Selim and Mahmoud—Their efforts to introduce into Turkey European civilization—The new sultan Abdul Medjid—His Prime Minister, Reshid Pasha—Manners and customs of Constantine.

FRANCE, April, 1846.

The present state of the Ottoman empire exhibits some extraordinary facts. Society there is become gradually decomposed, and seems, in spite of the efforts of some eminent men, to be going to inevitable ruin. What is become of that race of valiant warriors, the national followers of Mahomet, who formerly made Europe tremble? Where are those invincible janissaries, who advanced in Germany to the gates of Vienna, and threatened in Italy the very city of Rome?—all this power has disappeared, all this glory is vanished; only the empty remembrance remains among Christian nations, only idle regrets in the hearts of Mahometans. Amurat, Mahomet II., the heroes of Islamism, if they should return to this earth, would not recognize this degraded, abased race, the descendants of those soldiers whom they had so often led to victory.

The causes of such a deep decline must be sought especially in the religion of the Turks.—At first, while the doctrine of the false prophet still exerted absolute sway, it imparted to its followers a strong confidence in themselves, a blind fanaticism which persuaded them that they would one day be masters of the whole world, and these convictions inspired them, in the hour of battle, with invincible bravery, which was redoubled by that notion of fatalism, so much taught in the Koran. The sultans were considered as the direct agents of God and of his prophet. The Turkish race bore tamely their despotism, hoping to overrun with them the globe. The organization was vicious, but at the same time energetic and compact. But since the Mahometans have had more frequent intercourse with the Europeans, they have modified their views. The many reverses they have met with, in their late struggles against Russia, have proved that they could no longer aspire to foreign conquests, and the result of all is, that while they have retained their virtues, they have lost their warlike virtues.

The Ottoman empire is placed between two opposing influences, both alike fatal to its duration. On one hand, its most distinguished statesmen feel that Turkey can only live by adopting the laws and customs of civilized nations: they therefore to change gradually the old order of things: they copy the military organization of Europe; they introduce into the forms of justice and of civil administration some of our usages. But on the other hand, the spirit of Mahometanism resists, openly or secretly, these innovations. The ulamas, doctors of the law, seconded by the mass of the people, exclaim that all will be lost, if the old customs are not respected; and this two-fold action, which shakes old institutions without being able to establish, in a solid manner, a better social state, produces continual hesitancy, half measures and imprudent steps, by which the strength of the empire will be at last exhausted.

Add to this, that the Turks, either from the influence of their religion, or from pride, have never succeeded in moulding, in their own likeness, the nations they have subjugated. In the test of Europe, this moulding of the different races has been more or less effected. In France, for example, there is no distinction between the three nations which conquered this country: the Gauls, the Romans and the Franks, all are French. So in England and in Scotland—the ancient Britons, the Saxons and the Normans, are blended in one great nation. And in Italy, all the barbarous hordes who successively invaded it are so mingled, that it is impossible to distinguish them from the primitive Italians. But it is otherwise in the Ottoman empire. The Turks are not even blended with the population that have embraced Mahometanism; and this pride of blood produces now the most fatal consequences for the conquerors. Each race tries to recover its independence; Arabs, Copts, Maronites, Armenians, Albanians, Bosnians, Bulgarians, Servians, all wait impatiently for the moment to break the yoke of their masters. And when we reflect that these are but three or four millions of Turks scattered over an immense territory, while there are twelve to fifteen millions of Christians or oppressed Mahometans in the empire, it would seem as if the first storm must overthrow this unwieldy structure. European diplomacy may prop it up for a while, but it is crumbling, and must fall to pieces.

The heads of the empire well know the danger and wretchedness of their condition. The history of the three or four last sultans is painfully interesting. Convinced that changes are indis-

pensable, they struggle with sullen energy—I would say, even with despair, against the defects of the government and the prejudices of the people; then meeting every where with appalling obstacles, they sink under the burden, and leave it to be borne by their successors.

The first sultan who tried to regenerate the Turkish race was Selim III. He was born in 1761, and ascended the throne in 1789. For a long time shut up in the walls of the seraglio by his uncle's jealousy, who was at the head of the empire, he had leisure to reflect on the duties of princes, and to form wise purposes. His father had left him a sort of political testament, in which were pointed out the abuses of the administration, and the reforms useful to the state.—Selim had, besides, an Italian physician, an intelligent, judicious man, who talked to him much of the laws established among Christian nations, and advised him to imitate them. The young prince was eager to extend his knowledge. He sent an agent to Paris to examine more closely its civilization, and opened at the same time, with Louis XVI., a correspondence, in which he treats of high political questions. Singular resemblance between these two monarchs, one of whom was to perish on a scaffold, and the other under the blows of an assassin! More singular difference between the two nations; for Louis XVI. was put to death because he did not adopt political innovations, and Selim, on the contrary, because he tried to make innovations!

Having ascended the throne at the age of twenty-eight years, the first care of the sultan was to attack the Russians, who had seized upon the fairest provinces of the empire. He wished to acquire military renown, before putting his hand to the political constitution. But his plan failed. In vain he displayed against the armies of Russia the most obstinate firmness and the most manly courage. His troops were defeated, and if the excesses of the French Revolution had not drawn to another quarter the attention of the Muscovite czars, he would probably have been obliged to sacrifice more of his states. Unhappy abroad, Selim employed all his activity at home. He called around him French officers, organized an artillery after the European mode, formed some corps of regular soldiers, and, when Bonaparte had foiled the powers allied against France, he entered into friendly relations with him.

Putting tenaciously the plans of reform, Selim tried to change the organization of the janissaries. He directed them to take a new uniform, and to adopt the rules used in the French armies. This was the signal for a frightful revolt. The janissaries, supported by the muti and by the doctors of the law, surrounded the sultan's palace; and he, abandoned by his confidential servants, was deposed, imprisoned, and sometime afterwards assassinated. Selim fell thus a victim to his generous designs. He was a wise, humane prince, who possessed, in a high degree, that austere gravity, that rigid temperance, to which the Turks formerly gave, in part, their success.

I will say nothing of Mustapha IV., successor of Selim. He was a cruel and fanatical prince, who had no other merit than that of obeying tamely the suggestions of the Mussulman priests. He was displaced at the end of one year by Mahmoud, who, if he had not upon his side the whole empire, would perhaps have become one of the greatest kings of our age. He was born in 1784, and was only 24 years old when he was called to govern the empire. Of a resolute and sanguine temperament, possessing great intelligence, wishing to be the reformer of Turkey, as the czar Peter I. had been of Russia, he pursued his plans unmounted by obstacles; and if he did not succeed in executing them, it is because success was probably beyond human strength.

The difficulties which he met with when he took the crown, were great. Most of the pashas were nearly independent in their provinces. They were apparently submissive, but really despised the orders issued at Constantinople. The fierce and cunning Ali, pasha of Janin, had openly raised the standard of revolt. In Egypt, Mehemet Ali showed only a mock respect for the Sultan. At Bagdad, Trebisond, Widden, in a word, from one end of the empire to the other, these military governors acted as they thought proper, levied troops and taxes without leave, and put to death the messengers of Mahmoud, when they did not like the contents of their message.—It would be impossible to relate the address, the courage, and perseverance of Mahmoud in bringing at last to obedience these rebellious pashas. He did not succeed with all. The pasha of Janin stirred up Greece to defend herself, and was the first cause of that revolution which, by snatching a province from the Ottoman empire, has restored to the descendants of Themistocles and Leonidas their political rights. The pasha of Egypt did more. He fought against the armies of the sultan at Konieh, at Nizib, and had it not been for the intervention of European diplomacy, he would have deposed his master. But Mahmoud was not disengaged, and he left at his death a better regulated government.

But there was another enemy to vanquish: the formidable body of janissaries, who had taken from Selim his crown and his life. These pretorian guards of the Ottoman empire had become extremely insolent. Apparently submissive to the Sultan's authority, they made him their mere slave. Every thing must bow under their iron yoke. Mahmoud understood that so long as he should not destroy the janissaries, all his plans of amendment would have no chance of success.—He resolved then to break up this military force, or perish in the attempt. His scheme was laid with rare skill, and executed with consummate ability. He began by getting the sanction of the doctors and priests, without whom he could undertake nothing. Then, he devoted all his care for several years, to form battalions of regular troops. At last, when he thought the moment favorable, he published a *hatti sherif*, (imperial decree,) which placed the janissaries on a new footing. They flew to arms, appealing to the Koran, and called the people to their help; but they were overpowered in the celebrated and bloody day of 16th of June, 1826. Ever since, the name and institution of janissaries has passed away. I ought to add that this triumph was accompanied with great cruelties. For two months there was an almost constant massacre of the rebels. At last, all was over, and the throne of Constantinople was delivered from its most formidable enemy.

But another adversary remained to Mahmoud: the Muscovite czar, the cabinet of St. Petersburg, and those Russian soldiers, who cried, *Constantinople!* *Constantinople!* as the crusades of the dark ages cried, *Jerusalem!* *the holy city!*—Here, the Sultan was not so happy. His army met with frightful reverses, and he was forced to conclude a humiliating peace. Oppressed by so many defeats, Mahmoud gave himself up, towards the close of his life, to the degrading passion of drunkenness. He not only disregarded the command of the prophet which forbids all use of wine, but his habits of intemperance grew more and more excessive, and he died in 1839, of the disease known under the name of delirium tremens. Sad end of a man who had certain high qualities, and whom the Turks will reckon among their greatest princes!

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The prime minister of Abdul Medjid, who was then but sixteen years old. This young man announced the intention of adhering to his father's course, and avowed himself the advocate of political reforms. He has received an education which would be incomplete for a Christian prince, but which is remarkable for a Mussulman. He has learned geography, the Italian language, and is versed in the political affairs of Europe. Late, he travelled over a part of his empire, and tried to examine for himself the real condition of his subjects. His form is lithe and slender; he has bright eyes, regular features, a mild and open countenance, but a little downcast. His complexion is delicate; his skin salient, and continual indisposition does not allow him to hope for long life. Contrary to the established usage in royal families in the East, he did not put to death his younger brother, when he took the reigns of government. Abdul Medjid, enervated by his precocious excesses, has several children who are feeble like their father, and whose health causes great anxiety.

The most important event of his reign, is the hatti-sherif of Ghulane, which is styled the constitutional charter of the Ottoman empire. It does not, however, deserve this name. The Sultan has had no intention of granting to his people institutions like those of France or England; this would be ridiculous; for the Turks understand nothing of the balance of political powers. But Abdul Medjid has given them a civil code, which, if it was faithfully executed, would exert the most salutary influence on the welfare of the Ottoman empire. Three things are especially established in this hatti-sherif: 1. Security for the life, honor and property, of all the inhabitants; 2. a regular mode of levying taxes; 3d. an equally regular mode of constituting the army. Surely these are the rights which the subjects of the empire most needed; but hitherto the hatti-sherif of Ghulane has not been thoroughly put in practice. The old Mahometans oppose it with a fanatical fury, pretending that the law of the Koran has been violated, and that all will be lost by these changes.

The prime minister of Abdul Medjid, is Reshid Pasha, a man of great capacity, and of rare firmness of purpose. Young still, (for he was born in 1802,) he has received a better education than most Mahometans. After passing several years in the palace, he fulfilled important diplomatic functions in London and in Paris.—There, in the great centres of civilization, he became acquainted with our laws, our sciences, our means of government, and ascertained what could usefully be introduced into the East. Then he returned to Constantinople, and he was the real author of the hatti-sherif of Ghulane. But he is detested by the ignorant mass of the Turks, and at various times has had to abandon the direction of State affairs. Now, however, he has again assumed the reins of government. It is remarkable that Reshid Pasha has renounced polygamy; after the example of Europeans, he has but one wife; and this concubine has served much, doubt, to the enlargement of his intellectual faculties.

The city of Constantinople, according to the accounts of recent travellers, has received no great amelioration in its customs or its dwelling position envied by all nations, it is a wretched, filthy, badly built city, with narrow and crooked streets, where the plague makes continual ravages. Thousands of famished dogs haunt the streets, because the law of Mahomet forbids destroying them. The Turks are in general honest and upright in their private dealings, but haughty and disdainful towards Christians. They might carry on a vast commerce with other nations, their capital being admirably situated between Europe and Asia; but their faulty administration of government, the want of security for foreign merchants, stop all progress in this respect. This magnificent part of the globe, in a word, will not resume its prosperity, until it comes again under the law of the Gospel. X.

CHRISTIAN UNION.

To C— E— S—:—Dear Sir,—In answer to the inquiry, "What can the Christians, who are assembled at —, do to promote Christian union?" I answer, much, and in various ways, especially the following, viz.:

1. They can assemble as disciples of Jesus Christ, and in consequence of their union, by faith, to him.

2. They can act in the meeting as individuals only, on their own personal responsibility, and not as representatives of any civil or ecclesiastical organization.

3. They can unite in offering from the heart the same prayer which Jesus Christ, when on earth, offered for his people,—"That they may be one," as he and the Father are one; that the world may know that the Father hath sent the Son, and hath loved them as he loved him.

4. They can call no man, or body of men, "Master;" and can, in kind, plain, strong language, announce to the world "the right and the duty" of all his disciples to take the same course; because they already have one "master," even Christ, and they are all brethren.

5. They can assert "the right and the duty" of every man, who can read, and obtain a Bible, to hear the voice of God speaking in it to him, and telling him, in the best way, as to matter and manner, words by which he may be saved, and by which, also, he may be furnished most thoroughly for every good work.

6. They can assert "the right and the duty" of every man to read some portion of the Bible daily; to seek the teaching of the Holy Spirit, that he may rightly understand, cordially believe, and faithfully obey it, and thus make it a "law" to his feet, and a light to his path."

7. They can assert "the right and the duty" of every man, if need be, and if practicable, to learn to read, that may thus hear the voice of God, and in the form which the "Holy Ghost teacheth;" and which is best suited to make His truth "spirit and life to the soul."

8. They can also proclaim "the right and the duty" of every man to study the Bible; to worship God, not only in secret, and in his family, but in public; and in that form, which, after all the light he can gain, he shall believe to be most agreeable to his will; to hear his Gospel from his ministers; and then to "search the Scriptures" himself, and judge whether what he has heard is according to the word of God.

9. They can assert "the right and the duty" of all who can, to assist all who need, in learning to read; in obtaining a Bible, and in studying it, that they may be able most intelligently to judge what the will of God is, and what they must do, in order most to honor him and do the greatest good. And in order to do this, they can,

10. Announce to the world "the right and the duty" of every man to confine his secular business and cares to six days in the week; to take the Sabbath for rest; for the worship of God; the hearing of the Gospel; the searching of the

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to get out of bed in the night, and lie on the floor; of this she complains bitterly, but dare not disobey. A very intelligent patient came into the hall one day when I was in, and said that an angel came into her room, and seeing a book upon the table, took it and disappeared. She was greatly agitated and alarmed, and walked briskly through the hall, exclaiming, "an angel has been in my room and took away my book!"—I saw the little hand, and the book was gone!—She knew the angel, it was her own daughter who had died some time before. As she was so much disturbed, search was made for the book, and it was found in the hands of an excited patient, who acknowledged that she went into the room and took it. The lady remained greatly disturbed for a long time.

DEATH BED OF A LIBERTINE.

In one of the cities sea—the Mediterranean sea, a few years since, an American missionary was called to visit a dying man. Following the messenger who had come for him, he was led to the house of a physician, where he found an English traveller rapidly sinking under the ravages of an acute and violent fever. His appearance indicated a man of pleasure and fashion, broken down and ruined by a career of reckless dissipation, and now the victim of disease that his wicked indulgence had induced. A glance at the wreck of the man, prostrate and wasted, dispelled the idea of recovery, and awakened the lively sympathy of the missionary. The wretched sufferer was aware of his danger, and in view of coming death was terribly alarmed for the safety of his immortal soul. He had but seldom, perhaps never, thought of it before; but compelled to look back on a life of sin, he saw that he had made no preparation for eternity, and as the man of God entered the room where he lay, he was crying for mercy as if he felt the flames of hell kindling around him.

There was no time to lose. Death was urging on his destroying work. Whatever could be done must be done quickly, and addressing himself to the dying profligate, the missionary directed him to the Lord Jesus Christ, as a Savior able and willing to save to the uttermost all that come to God by him. Suddenly starting up in the bed and looking wildly around the room, the wretched man groaned out, "I am burdened; I must unbosom myself, I must confess my sins." He was told that it would do him no good to confess his sins to men, but if even now in his extremity, with sorrow for his guilt, he would trust in Jesus, that he might find mercy. He insisted, however, that he must tell the tale of his iniquity, and proceeded to confess his past sins, resulting in the ruin of those who had trusted in his honor; sins that haunted his dying couch like the ghosts of murdered victims, planting thorns in his pillow and arrows in his heart. After thus "unbosoming," he felt no relief; he sank into temporary slumber; his raving continued distracted and frightened. His whole frame was shaken with the intensity of his anguish, and every feature and muscle was distorted. Now and then he would cry out with earnestness "Lord Jesus; and once after a long cessation of groans, when those at his bedside thought his soul was in hell, he would trust in Jesus, that he might find mercy. He insisted, however, that he must tell the tale of his iniquity, and proceeded to confess his past sins, resulting in the ruin of those who had trusted in his honor; sins that haunted his dying couch like the ghosts of murdered victims, planting thorns in his pillow and arrows in his heart. After thus "unbosoming," he felt no relief; he sank into temporary slumber; his raving continued distracted and frightened. His whole frame was shaken with the intensity of his anguish, and every feature and muscle was distorted. Now and then he would cry out with earnestness "Lord Jesus; and once after a long cessation of groans, when those at his bedside thought his soul was in hell, he would trust in Jesus, that he might find mercy. He insisted, however, that he must tell the tale of his iniquity, and proceeded to confess his past sins, resulting in the ruin of those who had trusted in his honor; sins that haunted his dying couch like the ghosts of murdered victims, planting thorns in his pillow and arrows in his heart. After thus "unbosoming," he felt no relief; he sank into temporary slumber; his raving continued distracted and frightened. His whole frame was shaken with the intensity of his anguish, and every feature and muscle was distorted. Now and then he would cry out with earnestness "Lord Jesus; and once after a long cessation of groans, when those at his bedside thought his soul was in hell, he would trust in Jesus, that he might find mercy. He insisted, however, that he must tell

MAINE CONFERENCE.

RESOLUTIONS OF THE MAINE CONFERENCE ON TRACTS.

Your committee on the Tract Cause, having taken this important subject into consideration, beg leave to present the following report:

That considering the vast amount of good that might be accomplished by a general circulation of our most excellent and useful tracts, in counteracting the baneful influence of the light and trashy publications that are flooding the country to an alarming extent, and in consideration of what other Christian denominations are doing in the tract cause to promote what they consider truth, though in some instances at the expense of Methodism, with the pretence of "nothing sectarian."

From the above consideration, we feel exceedingly regretful, and ashamed of the criminal neglect of the spiritual and soul saving cause. Therefore,

Resolved. That in the future, we will by the grace of God do better. 1. By keeping the subject before our people. 2. By carrying out the plan recommended by the Bishops on this subject.

Resolved. That the Bishop be requested to make such an appointment, if it can be done conveniently, and give such instruction as he may deem proper.

JOHN ALLEN, Chairman.

REPORT

OF THE COMMITTEE ON THE SANCTITY OF THE SABBATH, ADOPTED BY THE MAINE CONFERENCE.

The proper observance of the Sabbath is one of the strong bulwarks of Christianity. Against this the hosts of infidelity have directed their heaviest assaults—certainly we have not need to be told down to the Sabbath in order to ascertain the truth of this. Covetousness has demanded of the idolatrous worshippers of gold that the claims of Christ as Lord of the Sabbath should be disregarded. That the Sabbath was made for man, as a physical, intellectual, and moral being, is demonstrated by the abundant testimony of individuals in every condition of life. While we rejoice in the success of the efforts that have been put forth to induce a greater regard for the sanctity of the Sabbath, we feel there still remains much to be done in order to prevent the profanation of the Lord's day. Among the means to secure the better observance of the Sabbath, we would mention the holding of Sabbath Conventions, which have been attended in several instances with marked success. It is in these various days of inquiry to show proper regard for the Sabbath by his own example, and by reproving Sabbath breakers, as well as by publicly showing its claims, and exhibiting the proper manner of its observance.

Resolved. That as the Sabbath is a divinely appointed institution, tending to promote the good of man physically, intellectually, and morally, we will, as ministers of Christ, exert ourselves by precept and example to secure a better observance of this holy day.

C. F. ALLEN, Chairman.

NEW HAMPSHIRE CONFERENCE.

The fall term of the New Hampshire Conference Seminary, will commence Wednesday, August 19th, and continue 12 weeks.

I take great pleasure in announcing to our friends, that the services of the Rev. E. J. Scott, of the Vermont Conference, have been secured as steward of the boarding house connected with the Seminary. The boarding house will be furnished with new furniture, and it will be in readiness for the accommodation of students, at the commencement of the fall term, under the supervision of Br. Scott. Those who are acquainted with Br. Scott and his family, will appreciate the privilege afforded of placing their sons and daughters under his parental care, while at the Seminary; and those who are not, may rest assured that no exertions will be spared, which may be necessary to render the boarding house a comfortable, pleasant and profiting home to the students. The price will be £100 per annum, with eight shillings per week, as it has been ascertained that good board cannot be provided at less expense.

Students upon their arrival, are invited to call upon the Steward at the boarding house, or upon the principal, opposite the Seminary, who will assist them in their arrangements for the term. The board of instruction is permanently organized, and the teachers are devoted to their work.

Let me invite every member of the Conference to redeem his pledge, and send us as many students as possible.

Brother, rally around your own Seminary. You have placed us in this important field of Christian enterprise, and we are anxious to see your youth of strong intellects and warm hearts, and with the blessing of God, we will fit them to occupy your places when you have fallen asleep in Jesus.

Yours, &c., RICHARD S. REED, Principal.

Northfield, N. H., July 9.

QUESTION OF DISCIPLINE.

Br. Stevens.—I am not satisfied with your answer to a "Question of Discipline," propounded by "A Young Linerian," in your paper of July 1st. The inquirer says, "A member in good standing comes to the preacher, and asks his dismission from the church." I am anxious to know whether the minister has power to grant the request; and if so, where in the discipline can he find provision for such a case?" I believe that no preacher has power to give a member "a dismission from the church." Certainly, if he can do it, it is a very serious act, and it strikes me that such a power, if performed such an act, he would be liable to censure. In case of removal from "one circuit to another," the preacher is authorized by the discipline to give a certificate, certifying the fact that the individual is an acceptable member of the church in the place from which he removes; but this is a very different thing from "dismissing a member from the church." There are but three ways in which a person can get out of the church; one by voluntary withdrawal, one by expulsion, the other by death. I never heard before, that a member could be "dismissed from the church."

AS ITINERANT.

From the Christian Advocate and Journal.

HARPER'S ILLUMINATED BIBLE.

This magnificent publication, to which, during its appearance in numbers, we have repeatedly called the attention of our readers, has at length been completed; and the style of the bound volume more than deserves the high commendation that has been formed. It is the richest and most superbly elegant book that has ever been published in this country, and must obtain a circulation far more extensive than has ever been realized by any work of similar pretensions. Its publication was an enterprise which very few, even of those who were able, would have been bold enough to undertake. The paper, engravings, and every thing connected with it, are of the most expensive kind; and the fact that six new presses were bought, at a cost of some \$12,000, expressly to execute the press work of this volume, will sufficiently prove the lavish expenditure of wealth and labor which has marked every department of it. The extent of its sales has been correspondingly great; and unless we have been misinformed, considerably over 35,000 copies have already been sold.

The edition is of course, designed for a *Family* Bible—not simply for family use, but as a sacred treasure, to be preserved and handed down from one generation to another, and thus to remain a permanent family memorial. Many editions for such a purpose have been before published, but none which seem so sumptuously fitted for the use of very wealthy and unequalled elegance of its style and materials. The editions for family records, &c., are of the most ample kind; and a concordance, chronological, and other explanatory tables, together with a variety of similar information, are appended to the volume. The engravings, which are so profusely scattered throughout the volume, are of the purpose of a commentary, so far, at least, as they are intended to keep the impressions produced upon the mind and concerned. Though they are not by any means perfect, they are still in general designed and executed with a good degree of intelligence and skill; and

present very useful illustrations of the sacred narrative. The advantage of these adding to the conceptions of the understanding, the impressions made upon the sense of sight universally understood.

We look upon the publication of a work as the highest and most valuable to the enterprise of American publishers, and the skill of American artists. It will remain for many years the highest achievement of both, and will always be regarded as a remarkable and most elegant production. The price at which it is sold is remarkably low, considering its merit and the great cost of publication, and must insure its universal circulation. Very few families among the middling classes of society would willingly be without a copy; and although we course deem the supply of every copy to be equal with all others, every copy is the word of God a matter of great importance and necessity, we certainly look upon the immense sale which this superb volume has already met, as matter of great rejoicing. We trust the wealthy publishers will be abundantly rewarded for their courage and zeal in the great Bible cause.

ANECDOTE.

Dear Br. Stevens.—If you and the readers are not, I fear, already weary of my scribbling, I will add one more to the list of my communications, in which I will give you some account of the religious state of things, &c., at Curacao.

In a religious point of view, this community is divided into Protestants, (so called,) Catholics and Jews. The *final* descendants of "Abraham, the friend of God, and father of the faithful," were among the earliest civilized inhabitants of the island. At present, they number in all about 800 souls.—

Among them are to be found the principal commercial men and merchants of the place, and some of the most wealthy citizens, who, with their characteristic tenacity, still "make void the law by their traditions." In more instances than one, however, they set their neighbors, who claim to be *Christians*, an example, which, if they would follow, would no doubt tend greatly to promote both their morality and piety. They are very strict in the observance of the seventh day of the week as their Sabbath, by scrupulously suspending all business, and by attending to all their forms of worship and devotion. But as their Sabbath closes at sunset, it is not uncommon for them to have large parties of pleasure, and seasons of festivity and mirth, on Saturday and Sabbath evenings. Their synagogue is a spacious building, erected nearly two hundred years ago, and is in a fine state of preservation, although it has never been repaired, except by changing the settings once, and giving it a new coat of paint and varnish once in about twenty or thirty years. It is said to be the largest and most splendid of any in the West Indies. As is the custom in all their congregations, the men sit below, while the ladies occupy the galleries, and are permitted to behold their "noble lords" in the house of God, only by peeping through a close diamond lattice work, with which the front of the galleries is surrounded. For some cause, and it may be in consequence of this arrangement, the ladies seldom attend the synagogue, except on the occasions of their public festivals. During all the time of public service, the gentlemen keep their hats on, and each have a long white scarf thrown loosely over their shoulders. The services consist of reading some portion of the Old Testament, prayer and singing from the Psalms; all of which is performed in Hebrew, and in such a drawing, chanting strain, that for my life I could not tell whether they were reading, or praying, or singing, except that all the congregation joined in a part of the exercise, which I was afterwards informed was the latter. The reader (for they have no priest) was dressed in the old fashioned style of "small clothes," with a triangular cocked hat, which he wore during the whole service, together with a long flowing scarf richly bordered and fringed, which, during a part of the exercises, he threw entirely over his head, hat and all, giving him more the appearance of a child playing blind man's buff, than that of a man officiating at an altar consecrated to the worship of God. Each book of the Old Testament is written upon a separate scroll, or roll of parchment, and the ceremony with which they are brought from the "Ark of the covenant" to the reading desk and opened, and in due time returned again to their place, was as pompous as it appeared to me unmeaning and superfluous; and I could not restrain my convictions, that in all their forms and ceremonies of worship, there was much more of rabbinical tradition, than of "Thus saith the Lord." How true it is, that "blindness," at least in part, is happened unto Israel. At the burial of their dead, the Jews have a religious ceremony both at the house, and at the grave. And on the occasion of such an event, the bereaved family suspend all business, and keep retired for eight days, and remain unshaven for forty days. They have such a superstitious horror of seeing a human bone, that if one is discovered in the excavation of a grave, they at once cease digging, and the unfinished grave is immediately filled up, and operations commenced in another place. Had I not already extended this notice beyond a proper length, I would give you an account of their feast of "Purim," which commenced on the tenth of March, and continued three days.—Such a scene as it presented, I never wish to witness the second time.

The Catholics are by far the most numerous; their aggregate number is more than 12,000. And almost without exceptions, they are more or less educated; and the mass are so ignorant, as scarcely to know their right hand from their left. Their religious (or irreligious) forms and ceremonies of worship, are much the same as in all Catholic countries. They are, however, restricted in some things; for instance, they are not allowed to keep their bells perpetually tolling, or to have their "grand processions" in the streets. But their church is open day and night, and each priest has his regular watch. The number and influence of the priests has greatly increased within a few years. In 1838, they had but one church and three priests. Now they have three churches in the island, one convent, one Bishop, nineteen priests, eight theological students, and twelve nuns. No means are left untried by these deceivers, to allure and decoy away young girls from Protestant families, and persuade them to take their vows, and be baptized without the consent or knowledge of their parents; and in several instances these efforts have been successful. On funeral occasions, they also have a burial service, in which the chanting of Latin prayers and hymns, sprinkled with holy water, burning incense, and lighted tapers, &c., constitute the principal part. Unlike the Jews in this respect, with whom "it is sin to look upon a bone," the Catholics seem utterly indifferent to such a sight; hence, their burial grounds present a scene revolting to behold; while some graves are properly covered and protected by mason work, others have but little or no protection, and their mouldering occupants are more or less exposed to view, while bones are scattered promiscuously about in every direction, and trampled upon as indifferently as the dust. Noticing in a remote part of the yard a wall about five feet high, enclosing an area of 15 or 20 feet, I approached, and looking over the wall, behold not less than one or two cart loads of bones, indiscriminately thrown together like a heap of stones, on the outside of which, I counted fourteen or fifteen human skulls, which forcibly reminded me of "Ezekiel's visions;" for the bones were "very dry." What must be the state of society where such things are common, you can well imagine. There is certain need of a moral resurrection. The Protestant portion of the community, are about 2000. They embrace the aristocracy, and the greatest amount of popular influence. They are divided into two parties, although they worship together, and constitute but one church organization. One part claim to be Dutch Reformed, which is the national church, in the same sense that the Episcopal church is the Church of England. The other part are Lutherans. Each party have their Domine, who receives from government a salary of 3,000 guilders, or \$1,200 annually. They have but one service a day, so that each preaches one sermon once in two weeks, besides, perhaps, one or two a year on special occasions; and they have no other religious meetings whatever, except an occasional festival or holiday. The Domines will not be likely to *wear out* in their appropriate work at present. The Lutheran minister is evidently a Universalist in his doctrines, and has an increase of numbers this year; but even so, they are still in general designed and executed with a good degree of intelligence and skill; and

present very useful illustrations of the sacred narrative. The advantage of these adding to the conceptions of the understanding, the impressions made upon the sense of sight universally understood.

CORRESPONDENCE.

LETTER FROM THE WEST INDIES.

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Peek gave us a stirring and powerful address on the subject of circulating our books, which will have its influence among us. He also gave us two other addresses, and three excellent sermons.

The committee on the Evangelical Alliance, reported the following resolution, which was adopted by the Conference:—

Resolved, That as we are unable to meet the expenses of any one of our own number to attend the said convention, we will unite with our brethren of the Oneida and Genesee Conferences, in sending a delegate who is equally related to each of the three Conferences. We do therefore nominate, and respectfully invite our brethren of the aforesaid Conferences, to unite with us in sending to said Convention, and in defraying the expenses of his passage, our much esteemed brother and well tried friend, Rev. George Peck, D. D., as the representative of the Black River, Oneida, and Genesee Conferences in the proposed Convention.

The Conference also elected Willard Ives, of Watertown, and George F. Falley, of Fulton, to attend the Convention as lay delegates.

Professor Dempster made a masterly speech in behalf of ministerial education in general, and his Biblical Institute in particular. His scheme is regarded with favor, we should think, by our preachers generally. Of course there are exceptions, but he certainly made some converts while with us, and obtained subscriptions to a considerable amount.

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present very useful illustrations of the sacred narrative. The advantage of these adding to the conceptions of the understanding, the impressions made upon the sense of sight universally understood.

We look upon the publication of a work as the highest and most valuable to the enterprise of American publishers, and the skill of American artists. It will remain for many years the highest achievement of both, and will always be regarded as a remarkable and most elegant production. The price at which it is sold is remarkably low, considering its merit and the great cost of publication, and must insure its universal circulation.

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BIOGRAPHICAL.

DEATH OF REV. HOLMAN DREW.

Br. Stevens.—I write to inform you and our brethren and friends, through the Herald, of the death of our beloved brother, Rev. Holman Drew, of the New Hampshire Conference. I witnessed his departure yesterday, July 2, at 4 o'clock, P.M. His end, as might be expected, was joyful. He has been in labor more abundant. We can but believe his crown will correspond therewith. You will, doubtless, be furnished with a more complete and full account of this beloved brother's life and death. Yours,

Newbury, Vt., July 2. GEO. F. WELLS.

FRANCIS WHITE died in Wilbraham, Mass., June 8, aged 20 years. Br. W. was an excellent youth, of great promise and of devoted piety. He had but recently been a student in the Wesleyan Academy, where he had gained the love of his schoolmates, and won the esteem and confidence of his teachers. He had, from a child, been distinguished for sweetness of temper, kindness towards friends, and firmness and consistency in the discharge of duty. He was examining with much prayer the evidences of a call to the Christian ministry, cherishing the impression that God had called him to publish the Gospel of Christ—but consumption breathed her blighting breath upon him, and the hopes of his friends and the church withered in the bud. He himself, however, flourishes in a brighter clime. During his long confinement of many months, not a word of murmur or complaint escaped him, and when the last day drew near he was joyful, though oppressed with languor and pain. While strength remained, he had divided his books and property among his relatives, and laid himself down, calmly and heroically, to look death in the face for long, long weeks. But God gave him victory. For when his hour had come, he whispered, "Don't weep, Mother! Jesus is precious!" and began to live in glory.

Wilbraham, July 3. ROBERT ALLYN.

SLAVERY.

For the Herald and Journal.

REPORT ON SLAVERY.

MAINE CONFERENCE.

The Committee on Slavery present, as their Report, the following

RESOLUTIONS.

1. Resolved, That though we freely admit that a person may be thrown into the legal relation of a slaveholder without his consent, and be innocent, and further, that he may innocently consent to the legal relation, in so far as is necessary in order to emancipate the victim of legal oppression, yet it is our deliberate and solemn judgment, that slaveholding, in the usual sense of that term, or in the sense of holding and treating human beings as property, stands opposed to every commandment of the decalogue, and all the leading precepts of the Gospel of Christ; and we hereby declare that we cannot see how it is possible for an intelligent slaveholder to be a Christian.

2. Resolved, That as slaveholding, in the sense defined, stands opposed to the general system of practical Christianity, it is emphatically opposed to that particular form of Christianity called Methodism. In so far, therefore, as it has entrenched itself within the sacred enclosure of our church, whether in the form of statutory regulations or otherwise, it has done so in opposition to the constitution and standards of Methodism, and furnishes an appropriate occasion of deep humiliation and self-abasement before God and the Christian world, and the prompt and faithful administration of a salutary and godly discipline.

3. Resolved, That in the performance of this important service, slaveholding, in the sense referred to, should be regarded, (as some of the ablest expositors of our Discipline regard running,) as a flagrant breach of those "General Rules," which require us to "do no harm"—to "avoid evil of every kind"—to "do to others as we would have others do unto us," and to the whole system of practical morality contained in those rules; and as it stands opposed to the morality of the Scriptures, as exhibited in the ten commandments, and in the Gospel of Christ, it should be regarded as a violation of that article of our religion which makes the canonical Scriptures "the only and sufficient rule of our faith and practice," and be treated as any other gross immorality.

4. Resolved, That as slaveholding, in the sense defined, either involves, or is associated with, crimes of the very highest class, it is justly set down in the same category with these. The fact, therefore, that a member of our church is a slaveholder, ought to be regarded as a *prima facie* evidence that he is guilty of immorality; and if, in any particular case, it be claimed that the delinquent is a slaveholder under the law of necessity, or from any other extenuating cause, if such cause can exist, he should be required to present such cause before the regularly constituted tribunals of the church, and if it is not found to be satisfactory, he should be promptly excommunicated.

5. Resolved, That we, as a Conference, have never been tainted with what is called "radicalism;" and we are unqualifiedly opposed to it, whether it be developed among slaveholders and their ultra-apologists on the one hand, or among ultra-abolitionists on the other, and cleave to constitutional Methodism as it is; and while, on the one hand, we feel morally and religiously bound to do all we constitutionally can to extirpate slavery from the church and the world, and have never deemed right, but always criminally radical, to countenance the adoption of any violent, unconstitutional measure for the attainment of this object, on the other hand, we can but regard the announcement, by whatever portion of the church it may be made, that if a constitutional statutory rule, excluding impudent slaveholders from the church, be adopted, that such portion will withdraw from the jurisdiction of the church, as furnishing conclusive evidence of the possession of a radical spirit, and as justly reprehensible, however deeply we might sympathize with any alleged circumstances, urged as the reason for such announcement.

6. Resolved, That we do not ask for any new rule of Discipline, than excluding impudent slaveholders, who will not be reformed, from the church, for we have one already of paramount authority in the Constitution itself, in the "General Rules" which we have named, which legitimately bears upon every such case, and can be made to accomplish all the purposes of a new and special statute.

M. HILL,

J. H. JENNE,
L. P. FRENCH,
C. BAKER,
B. F. SPRAGUE.

A WARNING TO OPPRESSORS.

All our readers are doubtless aware of the fact that on an attempt at revolution, on the part of the nobility of Tarnow, in Poland, has been recently suppressed by the Austrian authorities, aided by the serfs, or peasants, who avenged their own private wrongs by putting to death their late masters, and applying the torch to their castles and palaces. Fearful deeds were committed. In the circle of Tarnow alone two hundred nobles were

ZION'S HERALD AND WESLEYAN JOURNAL.

murdered,—the Austrian authorities looked on approvingly. In a few days, of all that gay and gallant chivalry, who had unfurled the banner of Polish nationality on the towers of Tarnow, nothing remained but naked and blackened corpses, smouldering under the ruins of their homes. They died not in the battle field, in conflict with Czar and Emperor, with the old Polish war-cry on their lips and the long Polish lance in their hands; but crouching ignobly on their hearth-stones, and by the hands of their own slaves. They had risen up against their political oppressors, and had issued thrilling manifestos in the name of "God and Liberty," while the feters still gnaed the limbs, and the lash-scars still marred on the backs of their own miserable serfs. The Austrians had only to leave these revolutionary nobles, without sympathy or protection, in the hands of their wronged bondmen. Despotism made the experiment of rousing the over-worked and cruelly treated social slave against the wealthy and oppressive political subject, who, while demanding freedom for himself, had no thought of withdrawing his heel from the neck of the former. In the black and deep mines, in caves and hovels, rude, fierce, half-imbued peasants heard the signal of their terrible Saturnalia. The hour for which their fathers, for long generations, had looked, and of which they themselves had sometimes ventured to dream, had at last come—the hour of vengeance. At the very moment when, from the door-ways and balconies of Tarnow, high-born and delicate beauty smiled on and cheered the gallant and graceful array of Polish knights and landholders, and with prayer and solemn chanting the banners of Revol passed under the consecrating hands of the Priesthood, an enemy more terrible than King or Kaiser looked upon that pageant. Semi-human ferocity and passion glared exultingly upon the fair white arms which waved approval from the crowded casements, and upon the proud and beautiful lips which invoked blessings on the assertors of Poland's nationality. Wild-haired, bearded men bent over grind-stones, sharpening scythes and forks, and other implements with which they had tilled the soil of their masters, for new and dreadful uses of indiscriminate massacre. No pen or pencil can adequately portray the horror of the scene which followed. Every sin, sooner or later, brings down its fitting punishment—the awful retribution of Slavery has, in all times, attested the atrocity of its wrong.

Let those who may, lament the defeat of the slaveholders of Galicia. We spare our tears for their slaves. The time has been when we, too, mourned over "denationalized Poland." We believed that the struggle of her children was indeed for liberty, equal and impartial. We forgot, or were ignorant of the fact, that the laborers of Poland were slaves; that women were scourged to their tasks; that the real producers of the wealth of the luxurious nobles were subsisting on roots and herbs, and black bread, and liable to be sold, like farming utensils, with the soil upon which they wrought. If "Hope for a season bade the world, farewell," when the nationality of Poland was destroyed, there were, at least, no tears or leave-takings between her and the Polish slaves. Over the doors of their hovels, after generation had read the same sad inscription which Dante saw over the gateway of the world of woe, "Hope enters not here!"—What stake has a slave in a mere political revolution? What matters it to him whether his lords and masters make court visits at Warsaw, or at Vienna, or St. Petersburg? The revolution held out to him no prospect of benefit. The blessings of its success were to be monopolized by the same class of men who had ground him and his fathers in the dust. Liberty!—his own bleeding back, his dismal hut, and his daughters insulted and outraged, told him that his masters had too much of that already.

What a lesson is afforded here to our own country! Have we not, like the Polish slaveholders, an enemy in our midst? Millions of human beings have not only nothing to hope from the success of their masters in a contest with an invading enemy, but every inducement possible to seek their defeat and ruin. Let them look upon a Mexican or a British army, led on by men proclaiming, "Freedom to the slaves," and on the other hand upon the forces of our own country, marshalled by slaveholders, and who doubt on which side would be their sympathies. The event of the drama now opening on the banks of the Rio Grande no human eye can foresee. Europe may take part in it. The uprolling curtain may reveal, ere long, the great valley of the Southwest, overhung with war clouds, and shaken by the shock of hostile armies. In that struggle the negro will bear his part. Imbruted and ignorant as he is, he has long known and felt who his enemies are, and will not fail to recognize as friends all who become the executors of his own vengeance.

Let the slaveholders of the United States, then, take warning. The fate of the slaveholders of Galicia may be theirs. The hypocrisy is as glaring as was that of their Polish brethren. Their measure of iniquity and wrong doing is as full. The groans of oppressed and outraged human beings rise as audibly to the bar of eternal Justice from the plantations of the South, as from the mines and forests of Austrian Poland. In the ears of every American slaveholder we would whisper, "Remember Tarnow!"—Essex Transcript.

PEACE.

For the Herald and Journal.

Mr. Editor.—The following appeal to the Christian community from an excellent minister of the gospel in one of our seaports, is so well-timed, well-conceived and well-expressed, that the friends of peace would feel much obliged to you for giving it a place in your paper. Very respectfully,

OLE C. BECKWITH,
Cor. Sec. Am. Peace Society.

Boston, June, 1846.

THE PREVALENCE OF PEACE PRINCIPLES
ESSENTIAL TO THE CONVERSION OF THE WORLD.

BY REV. RUFUS W. CLARK.

The prevalence of the war spirit prevents a union between different nations to oppose their common enemies, and the enemies of mankind. For example, papacy is equally hostile to the institutions of England and America, and equally desirous of planting the papal standard in the heart of both countries. She has more to fear from these two powers than from any other on the face of the earth; and what would more deeply light the Papists than to see the two great Protestant powers of the earth at open war with each other, wasting each other's commerce, trampling under foot each other's institutions, and deranging all those benevolent operations that have for their object the salvation of the world? When we look at the efforts made in the times of Henry VIII. and James I. to establish a pure Christianity in England, and the frequent struggles that Protestantism had with Papery ere the latter was vanquished; when we consider the labors of the emissaries of the man of sin to undermine the foundations of our own government, and overthrow our religious institutions; when we remember, too, that England was the land of the Puritans, and that to this noble people, both that country and our own are mainly indebted for the free principles embodied in their governments, and when we look at the relations we sustain to the whole family of mankind, we cannot deny the possibility of a conflict between these two powers with any other feelings than those of the

most profound regret and deepest abhorrence.—We cannot conceive of an event that would be more disastrous to the interests of humanity; that would more seriously check the progress of liberty and religion, and give to the enemies of the cross greater reasons for rejoicing and triumph, than a war between England and America.

It may be said that our last war with England did not result so disastrously; but it should be remembered that circumstances since then have greatly changed. The continental powers of Europe, as well as the monarchy of England, now feel the disturbing influence of our institutions; and there has been gradually growing up a jealousy of our national prosperity and greatness, so that in the event of a war with the symphonies of the crowned heads of Europe would be rather with Great Britain than with us. Nor would Catholic Europe be an idle spectator of this conflict. Let the Jesuits behold us weakened and crippled; and on the ruin of our hopes would be established the holy inquisition with all the abominations connected with this odious system.

We have never indeed on this continent, felt the iron grasp of spiritual despotism; and many of the national evils that have sorely affected other countries, we, through the goodness of God, have escaped.

And are we so weary of the blessings of peace,

that we are ready to exchange them for the hazards and horrors of war? Are we so bereft of reason, as to wish to exchange our prosperity,

happiness and prospective glory, for evils, the magnitude of which no tongue can describe, and no imagination can picture? And what is it that has aroused the war spirit in our land? Have our rights been invaded? Is our liberty in jeopardy? Are we called to renounce our religion? Has Mexico robbed us of our territory, that our army is drawn out in battle array against her? Is she keeping the captive African in slavery, and do we demand at the point of the bayonet, that she permit the enslaved to go free? Has England by her belligerent tone, and her claim to the whole of a disputed territory, provoked us to threatening her with war?

These questions it is not necessary for me to answer. It is sufficient to call forth our tears, to know that in Christian lands there yet remains so strong a disposition to appeal to the sword to settle our difficulties with foreign nations. At this moment, we want all the Protestantism on the earth, to oppose the inroads of Popery. We need a combination of all the Christianity, to break up the superstitions and barbarities of heathenism. We need a concentration of truth from all lands to destroy war; and God grant that the future battles which the world may witness, may be the conflict between the powers of light and the powers of darkness; and the future revolutions may be the overturnings preparatory to the reign of him whose right it is to sway his sceptre over the earth.

The little fish complained that he had neither time, nor talents, nor opportunity, of doing good; and, moreover, he had to get food for himself, and take care that he was not made food for others. If he were only as large and strong as the whale, he might be useful.

The sheep declared that as he had no horns to defend himself with, it was absurd to think of his doing any thing for others; he hoped his neighbor, the goat, would apply the sermon to himself.

Thus excused himself; and on the whole, the sole result of the discourse, so much applauded, was to convince each that himself was most unfortunate, and his neighbors without excuse.

Maria liked the fable very much; she wished her paper would always tell her a story, when he wanted to teach her any thing; she would remember it so much better. But he told her that he thought it would not be best that she should always have stories; she must learn to attend, and remember what he said to her, in whatever form it was said. "And now," said he, "what are you going to remember as the result of this conversation?"

THE CUP OF COLD WATER.

BY JOSEPH ALDEN, D. D.

One morning in June, Mr. Arnold, the minister of the parish, called at Mr. Cole's, and as he was wont, began to talk on the subject of religion. His manner was such as to render it pleasant, not repulsive. His heart was so full of love, and he was so earnest in his desires to promote his Master's cause, that even the most careless loved him. Little Ellen, who was not quite five years old, loved Mr. Arnold very much. She thought he was the very best man in the world. When he came, she always took her little chair and sat beside him, and listened to what he said, as though she could understand it all; and she did understand much more than her friends supposed.

After Mr. Arnold had been sitting for some time, Ellen arose and went out the door. As she did not immediately return, he said, "Where is my little friend gone?"

"I don't know," said Mrs. Cole, "I never knew her to leave the room when you were here before; she will be back in a minute."

Pretty soon Ellen came in with a red face, and a tin cup full of water, which she gave to Mr. Arnold.

"Thank you, my dear," said he; "how did you know I was thirsty?" It is difficult to know.

"Have you got to the spring?" said Mrs. Cole, knowing that there was no cool water in the house.

"Yes ma'am," said Ellen.

"I am very much obliged to you for your trouble," said the minister. When he had offered a brief prayer, he took his leave.

"What made you go and get the cup of water for Mr. Arnold?" said Mrs. Cole to her daughter.

Ellen seemed reluctant to give an answer, and her mother did not press it.

The master continued to employ Mrs. Cole's thoughts, and pretty soon it occurred to her that the passage of Scripture read by Mr. Cole at morning prayers, was the cause of Ellen's conduct in regard to the cup of water. "Ellen dear," said she, "tell mother what led you to go to the spring?" Was it what papa read in the Bible this morning?"

"Yes, ma'am," said Ellen, in a low voice. The passage to which allusion was made, was "Whosoever shall give to drink unto these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

"Do you expect a reward for giving Mr. Arnold a cup of water?"

"Yes ma'am."

"What kind of a reward do you expect?"

"I don't know; just such as the good Lord sees fit to give."

"Will the Lord reward every one who gives Mr. Arnold a cup of water?"

"Yes, ma'am, if they give it because he is a disciple, he will."

Here was an example of simple confidence in God's promises, which we should all do well to imitate. And here was a regard to "the recompence of a reward" which we should do well to imitate. You often do this person and that person a favor, in hope that he will do something for you in return. But you are often disappointed.

You can never be certain of receiving a reward from man, for what you do for him. But there is no such uncertainty when you do things for God. "Verily I say unto you, he shall in no wise lose his reward."

—*Youth's Companion.*

THE MOURNER.

"It is very lonely, mamma," murmured a fair and lovely girl, as she rested upon a sofa one evening; "it is very lonely now, and the night seems very long. Shall I never see papa any more?"

"How much you will see him in a brighter world than this."

"But this is a fair world," said the little girl. "I love to run and play in the warm sunshine, and pick the water-cresses from the brook; and when the weather is a little warmer, I shall go and gather the blue-eyed violet that papa said was like me."

"Too like, I fear," said the mother, as the tear-drop trembled on the drooping lid; "but, my dear child, there is a fairer world than this, where the flowers never fade; where clouds never hide the light of that glorious sky; for the glory of

him whose name is love beams brightly and for ever in those golden courts; the trees that grow on the bank of the river which waters that blessed place, never fade as they do in this world; and when friends meet there, they will be parted no more, but will sing hymns of praise to God and the Lamb for ever."

"And shall I go to that happy place when I die?" said the child; "and will you go with me?"

"Yes," said the mother, "we shall go in God's own time; and when he calls us from this life, we shall dwell for ever in his presence."

It was a little while, and the mother bent over the grave of this little frail flower of intellect, withered by the untimely frosts of death; but was she alone, when in the twilight shades she sat upon the grassy mound, where the deep and yearning hopes of that fond heart were gathered in oblivious silence. O no! the soft and silvered tones of buried love whispered in the breeze, and lifted the drooping flowers overcharged with the dewy tears of night. The diamond stars that one by one came forth upon their shining watch, seemed beaming with the light of that deathless flame, which burned undimmed upon the innocent shrine of her heart, and she enjoyed, in the holy hours of solitude, that communion of pure spirits which our exalted faith alone can bestow.